

marily to immerse or dip and that this is its New Testament signification and not to pour or sprinkle.

ENCYCLOPEDIAS.

Space can be taken only for a few words from the great encyclopedias in favor of the meaning of baptizo and the ancient and apostolic immersion of believers.

1. The usual mode of performing the ceremony was by immersion " . . . The council of Ravenna, in 1311, was the first council of the Church which legalized baptism by sprinkling by leaving it to the choice of the officiating minister. The custom was to immerse three times, once at the name of each of the persons in the Trinity.—From Encyclopedia Britannica, ninth edition of R. S. Peale & Co. Art. Baptism, pg. 351.

2. "The profession of faith (I Pet. 3 : 21) probably was such to convey this idea ; and next also was the formula of baptism in the name of Christ, or according to Matthew 28 : 19, of the Father, Son, and Holy Ghost, when the whole body was immersed in water."—Cyc. of Bibl. Lit., Kitto, Art. Baptism pg. 288.

3. As regards sprinkling, tho it may be regarded as valid, yet is it irregular, there being no authority for its use. The rubric in the office in the American Prayer-Book orders that the minister taking the child "shall dip it in the water discreetly, or shall pour water upon it."

In the English office there are two rubrics, the first ordering dipping in the water discreetly and warily, 'provided that the sponsors shall certify that the child may well endure it. But if they certify that the child is weak, it shall suffice to pour water upon it. . . . There appears little doubt that the usual custom of the early Church was to lead the candidate into the water and there dip him three times while repeating the prescribed formula."—Church Cyc. of Prot. Episcopal Church of America, Art. Baptism, pg. 86.

From these three references to the testimony of Encyclopedias it can be seen that *immersion* as the meaning of *baptizo* is sustained. Eight or ten other cyclopedias and encyclopedias which I have examined agree with those quoted above. What is the import of all this unanimity of sentiment as to the meaning and usage of this word under examination and the practice of Church?

VERSIONS.

I can only call attention, and that briefly, to the fact that in the translation of the New Testament into another language from the Greek the verb *baptizo* was translated by words which signify *to immerse*. And this is true in Ancient and Modern versions. This is true of the *Syriac* version made in the second century ; of the *Coptic* in the third ; of the *Gothic* and *Ethiopic* in the fourth ; and of the *Armenian* in the fifth. In the German translation *baptizo* was rendered by *taufen* ; in the Danish, by *dobe* ; in the Swedish, by *dopa* ; and in the Dutch, by *doopen*. What else than *dip* do these words mean? (Dr. Cramp.)

THE SYRIAC VERSION.

The oldest version of the Bible is the Peshito Syriac. No one knows just how old it is for it has been in use so long. The Syrian was a dialect of the Hebrew, and the Peshito the "common or plain" form used by the people. Our Savior himself used many Syrian words ; even in our accepted Greek text the exact words he used in the Syrian tongue are given with a translation into Greek.

Now when this version was made what word was chosen to represent the Greek verb *baptizo* and what did the word mean? Easily answered.

The word employed to translate *baptizo* was *amad*. And this word *amad* means *to dip, to immerse*. I have before me the testimony of lexicographer's whose authority is unquestioned. I quote from them.

1. Gesenius' Hebrew and English Lexicon, under the Hebrew word '*amad*', says : "In the Syriac church *amad* is 'to baptize,' perhaps because the person to be baptized stood in the water."

The evidence of this scholar has weight because indefining the Hebrew, '*amad*', which means to stand, he incidentally mentions that the Syrian word *amad* means to baptize.

2. Davies' Compendious and complete Hebrew and Chaldee Lexicon, under the word '*amad* II, says : Akin to the Ethiopic *tamaka* (which means to sink or dip) '*Amad* to sink or dip is said to be obsolete in the Hebrew tho found in Arab and Syr. ; and then the author gives a kindred word in the Coptic and gives as the Greek equivalents *katapontizo* (meaning to throw into the sea, to plunge or drown therein,) and *baptizein* (meaning to immerse or dip)

3. That the Syriac word means to dip or immerse, and that it is used in this sense in the Syriac New Testament for baptize, is attested by the following scholars and lexicographers : Schaaf, Schindler, Dr. Toy, Dr. Gottheil, Dr. R. Payne Smith, Prof. Noldeke, and others.

Now, if those who translated the New Testament into the Syriac employed for the Greek *baptizo* a word which according to the scholarship of the world means to dip or immerse is it not proof positive that said translators understood the meaning of *baptizo* to be to dip or immerse?

THE SEPTUAGINT VERSION.

The Septuagint is a Greek translation of the Hebrew Bible made by a body of learned Alexandrian Jews about 284 B. C. In this version the Greek verb *baptizo* occurs once in II Kings 5 : 14. "Then went he down and dipped himself seven times in Jordan." The Hebrew word which *baptizo* translates is *tabhal*. What does the Hebrew word *tabhal* mean?

1. Davies,—To dip, to sink into, with the ac-

cusative of the object and *be* (a prep. mean *in to* with the idea of motion like Gr. *eis*.)

2. Gesenius,—*To dip, to dip in, to immerse*. (Same remark as in 1.)

3. Delitzsch,—*Tabhal* signifies *to immerse*.

4. Rabbi Wise,—*Tabhal* signifies to submerge in a fluid, or to dip a body into it, as is evident from numerous passages of Scripture. It is not *rahats* to wash, nor *nazah* to sprinkle.

Tabhal occurs sixteen times in the Old Testament and is translated in our English version *dip* fifteen times and *plunge* once ; observe it is not rendered sprinkle or pour once. These learned Jews knew the meaning of *Tabhal* and rendered it in Greek by the word *bapto* fourteen times, *baptizo* once, and by *moluno* once. If the meaning of the word *tabhal* which they well knew to be *dip* or *immerse* without exception in the Hebrew Bible can be rendered at all by *baptizo* then their use of the word settles its meaning to be *to dip* or *immerse*. Besides the Lord and the apostles used the Septuagint Scriptures and were familiar with this version, and when they used *baptizo* in the commission they knew the accepted meaning of the word. The Jewish writers Philo and Josephus both use the word in the sense of immerse.

THE TESTIMONY OF HISTORY.

It would indeed be difficult to find a matter of church history that is clearer than that the primitive mode of baptism was by immersion. The testimony is ample, clear and conclusive. The voice of history on this question knows no discord. Modern historians vie with mediaeval and ancient historians to tell the truth as to the fact of baptism in its form ; and they declare it to have been immersion, (yes, even true immersion.)

The practice of the apostles made history. The early Church followed the apostolic practice, and we have the history of the primitive Church. And no period within recent centuries has so intensely searched out the facts of history as the present. No evidence is more conclusive than well established historical fact bearing upon the question at issue. Especially when the question is one largely of an historical nature. It is no more difficult to prove from the works of reputable historians that immersion was the primitive mode of baptism than to prove that Columbus discovered America.

A few quotations must suffice.

1. The sacrament of baptism was administered in this century (the first,) without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."—Mosheine's Church History.

2. The usual form of baptism was immersion. This is inferred from the original meaning